Vol. 5, Nos. 7
July 1929

Canisiusgasse Nr. 16
Vienna IX/1, Austria

ACIES ORDINATA

THE DIRECTOR'S MONTHLY REVIEW ISSUED BY THE CENTRAL SECRETARIATE OF SODALITIES OF OUR LADY



Consecration of Youth to Our Lady

A Universal Consecration on the 8th of December proposed

Filial love towards Our Lady and Mother has motivated many exercises of piety by which the Immaculate Virgin has this year, the seventy fifth since the solemn declaration of her immaculate conception, been venerated and honored. Profoundly moved by the dangers of modern times with which youth is everywhere beset and on many occassions most perilously menaced, an influential group of Sodalists of Vienna, Austria, have proposed and urgently ask that this year on the Feast of the Immaculate Conception all Catholic youth of both sexes be offered and consecrated to the Most Holy Mother of God, if possible by the Supreme Ruler of the Church himself, or at least by the bishops and parish priests of the entire world. For it is the conviction of those who propose this consecration that by the very act itself a shower of graces and heavenly dews will inundate the souls of youth; that the help of the most powerful Virgin, who crushed the serpents head will in a greater and more efficacious way be proffered to them in their daily struggles and dangers; and that their youthful hearts will be thereby more ardently inflamed with love of their most pure Queen.

As promoters of such proposals who have a better claim or who are so lovingly constrained to leadership as the Sodalists of Our Lady! Let them see, therefore, under the direction, perhaps, of the Secretaries of the different provinces, what must be done that our entire youth, all our clergy and the whole Episcopacy, give their approbation to the proposal, and on the 8th of December solemnly bring it into execution. Should our plan be realized it would not be rash to declare that the harm done to the unrelentless enemy of the Immaculate and of youth would be enormous. An appropriate formula of consecration may be easily adapted from one of these used in the Sodality. Perhaps, the one we give below will prove suitable to many.

Most Holy Mary, Virgin Immaculate, august Mother of God, most powerful Mediatrix of all graces! Behold, before the whole world and in the presence of all the angels and saints of the heavenly court, here at thy feet, before thy image, we consecrate and offer to Thee now and forever our souls and our bodies, our mind and our senses, all that we have and are, our youth, and our entire life. Thee we chose today as the Protectrix of our youth, our Advocate, Lady, Queen and Mother, yea our Teacher and our Way to the King, Our Lord Jesus Christ. Under the sweet influence of thy Immaculate Heart, may we daily be drawn more closely and penetrate deeper and deeper into the recesses of the Most Sacred Heart of the Thy Son, and be thus rendered ever more fit to serve God and our neighbor.

Therefore by Thy maternal goodness and kindness, through the Blood of Jesus Christ, we humbly beseech Thee to receive us as Thy clients, sons and daughters. Be with us, O Mother Immaculate, in all our actions; help us in our studies, preserve our purity, promote our piety; be to us a bond of love binding us to Christ Our King, Thy Son. Obtain for us the grace never, in thought, word or deed to do anything to offend Thy most chast eyes or those of Thy Most Holy Son, and to so battle under thy Immaculate Banner in the ranks of the Supreme King that we may merit to be crowned in eternal glory. Amen.

Marshal Foch, Sodalist

Ferdinand Foch studied humanities at our college St. Michael's in S. Etienne. In the year 1879, when 18 years of he he entered Saint Clement, a college of the Society at Metz, where on the 13 of February 1870 he was enrolled among the Sodalists, and in 1871 honored with the office of P r e f e c t.

He soon gave himself to military studies. In the practise of Sodality Catholic principles this strong man of God ever proved himself most faithful. In 1904, when he was chosen director of the military academy, he said to the then French Minister, Clemenceau — by no means a friend either of the Church or of the Society — "Are you not aware that my brother is a Jesuit?" Neverless he was named director of the school, even though guilty of another "crime": that of using a prayer book in God's Temple and in being present at the Holy Sacrifice of the Mass.

During the war while already Generalissimo of the Allied forces, in the midst of the most hotly contested battles, when messages of all sorts were literally pouring in upon him, leaving his altogether uneasy fellow officiers, he would every morning betake himself to the Church of the village where he happened at the time to be, and give himself to prayer. Hither also he was accustomel to call the children of the place and pray with them. He was moreover, perfectly persuaded that he was nothing more than a blind instrument in the hands of Providence, as he himself told the Fathers L. de Grandmaison, Doncoeur, Cardinal Mercier and others.

After the war had been brought to a happy conclusion, and he was on his visits to America and England, he did not forget to bring along with him his prayer books (the Missal, Gospels, Imitation of Christ). In New York, when the order of conventions etc. planned in his honor was presented to him for his approval, he inserted in pencil: "Here an hour a half for Solemn High Mass . . ." In Paris he was seen without any military insignia whatsoever amongst the faithful at evening services.

Returning for the first time on December 8th, 1918, to Metz, he made his way to the College of St. Clemens with every sign of intense pleasure. His first act was a salute to Christ the King in the Sodality chapel. A few months afterwards he brought his wife with him to see the Chapel. During his stay in the village he continued to make it frequent visits to give himself to prayer.

Very well known are the general Paschal Communions which, since the war, have been promoted chiefly by the academies and universities. Whenever it was at all possible, there also, shoulder to shoulder with his lesser companions could be found Ferdinand Foch.

With every right, therefore, the present French Minister, Poincaré, in his address at the tomb of the illustrious son of the Republic said: "He was adorned with all the virtues which Bossuet demanded in a heroe: 'valor, magnanimity, natural goodness, vivacity, keenness of intellect, and great subtility of mind.' And added to these qualities, he possessed that 'inestimable gift of piety,' an essential quality of 'every man'."

Assisted in his last hours by Rev. A. P. Lhande and fortified by the last Sacraments, with his eyes fixed on heaven, he breathed forth his last this good soldier of Christ and Sodalists of Mary.

Blessed Father de la Colombière

The honors accruing to the Society of Jesus from the recent beatification of Blessed de la Columbière extend likewise to the Sodality of Our Lady. Our Blessed was born on the Feast of the Purification. Under the loving guidance of Our Lady of Fourvieres, the youth took up his studies in Our college, Lyons were he was admitted into the Sodality.

At the age of 18 he entered the Society of Jesus. His first apostolic work after his ordination, was on behalf of that Sodality of which he had been a member while still a student. A short time afterwards he founded a Sodality for men at Paray-le-Monial. It was in one of his sermons to the Sodalists of this Sodality that he declared that "nothing so assists men to be happy and holy as to love Mary to the very last breath of live".

Blessed de la Columbière practiced what he taught. The Mother of God was his guide to the Sacred Heart. Whatever he desired and did was commended to to the care of Mary his Mother. He often spoke of her in his talks to the people. Many of his sermons on this favorite subject still exist.

The Blessed Jesuit and Sodalist was ushered into the presence of His Queen on the 15th of February, 1682.

Catholic Action and the Sodality

II.

External Relations and Interior Spirit

Having seen in our first paper that the final intent of both Catholic Action and the Sodality is in many aspects identical, and that every representative Sodality is Catholic Action, we shall now take up their exteral relations and interior spirit. First in order is a statement of some uncontrovertible facts:

First, it is quite certain that every individual Sodality, backed by every single one of its members, should be always, alertly prepared to second whatever is proposed or ordered by the bishops.

It is equally true that all of the same Sodalities have an undeniable right to their own separate existance in accordance with the statutes approved on their behalf by the Holy See. Which statutes not only impose upon their members the study of their own personal perfection, but also require of them various works of zeal. Hence it follows that the Sodality with every show of justice may devote itself to the exercise of its own apostolic works independently of other organizations or persons. Although, as a matter of fact, there will most surely arise occasions when it will be conducive to the greater glory of God to fuse its labors with those of others.

From the rules of the Sodality likewise it is patent that it would be unjust to demand that the Sodality limit its energies to the educating its members in the theory of the apostolate only, and that it never be allowed to undertake on its own account any works of zeal or bring them to completion. For the sodality forms its members not only by the instilling of the word but by the exercise of its teachings; it offers them not only the principles to be followed, but suppiies them by means of its sections potent instruments for reducing them to practice.

Therefore the Sodality has the right and the means to to exercise its own proper life completently independent of other Catholic organizations of whatsoever kind they may be. Hence arises the question, which must undoubtedly prove here and there a little thorny, as to how the Sodality is to collaborate with Catholic Action.

Should the Sodality — for it might appear at first sight to be from now on under the circumstances the only feasible thing to do — renounce all its proper works of zeal (to which, however, as we have just seen, the Sodality has both the right and the means) and completely subordinate itself to the directors of Catholic Action, offering them, at the most, leaders splendidly schooled in the in the Marian system?

Since the mind of those who have a right to settle the queston have not been everywhere made manifest, it must be decided in each place as to what particular course is to be followed. Let us, however, adduce a few official pronouncements which may be helpful to our Directors.

Cardinal Faulhaber, Bishop of Munich, declared last year that Catholic Action did not intend to found new organizations, but to breathe a new life into those already existing; and from the delegates of the existing organizations to form a council of action. Similar words were used by the Cardinals of Toledo, Spain, of Breslau, Germany, and by the Bishop of Genua.

In Italy, Catholic Action has not absorbed and banished all other organizations; for example, it has not touched the Saint Vincent de Paul Socities or the associations for the missions. (Conf. P. Garagnani in Stella Matutina, 1928, p. 173.)

The statutes of Catholic Action in Cechoslovachia declare that Catholic Action is not a "union" nor a "gathering" nor a "corporative member," but the entire Catholic body whose president, having heard the consultors, declares that it is prepared to act according to the desires of the Bishops or of those taking their place. "Every gathering will also in the future retain its independence." From them Catholic Action will draw helpers.

From these few (1) arguments it can, we believe, be maintained that there is nothing to fear for the Sodalities of Our Lady from a properly established Catholic Action. True, many difficulties may arise from circumstances of men; but neither have similar difficulties been in the past wholly wanting.

One thing is certain: We ourselves together with our Sodalities should with all the powers at our command whole heartedly cooperate with Catholic Action. Such an attitude has been voiced and demanded first by Leo XIII and afterwards more and more by his successors right up to Pius XI, who almost every day manifests his firm will and mind on the question.

But what is the spirit of Catholic Action?

It is none other than that of the Spiritual Exercises of Our Holy Father St. Ignatius in which our Sodalists are educated and formed. Who is there who on hearing Pius XI discoursing on the kingdom of Christ and its soldiers is not forceable reminded of what is contained in the Book of the Exercises?

"It is my will to conquer the whole world and all my enemies, and so enter into the glory of My Father. Hence, whosoever wishes to come with me, must labor as I labor, so that following me in the hardships, he may follow me in the glory."

There is also a pertinent message for the Sodalists, who above all others desire to excell

in the service of Christ, in the following: "Those who wish to do still more and to distinguish themselves in the service of their Eternal King and Universal Lord, will not only offer themselves without reserve to the labor, but likewise, going against their own sensuality, as well as against carnal and worldly love, will make oblations of greater worth and moment . . . ." (De Regno Christi.)

And we may recall to mind, "how the Universal Lord chooses so many persons, apostles, disciples, etc., and sends them throughout the whole world, spreading his holy doctrine through all the states and conditions of men." Ideas certainly most dear to the Sodality.

We know, therefore, where we are to obtain the truly apostolic spirit both of the Sodality as well as of Catholic Action. Hence we do not wonder that the Bishop of Rottenburg, Germany, Dr. Sproll, said: "The best school of Catholic Action are the Spiritual Exercises;" or Cardinal Faulhaber: "The school of the apostoles of Catholic Action are schools founded for this very purpose or consists in the Spiritual Exercises of eight days."

(1) The Editor would be most pleased to receive as much material on this subject as possible from the different parts of the world.

The Mind of the Holy Father

Personal Instruction on Dress in Convent Schools

Acting under instructions from the Holy Father, the Congregations of Religious issued a few months ago a decree respecting the dress of girl pupils attending schools taught by Sisters in Rome. As communicated by the Cardinal Vicar to the institutions concerned, it runs as follows:

Reverend Mother, — You are unquestionably aware that all well meaning persons deplore the immorality in raiment, which is becoming ever more widespread among women. You are aware also that the Holy Father repeatedly, and that on solemn occasions, raised His apostolic voice against this serious abuse. The echoes of the earnest words of regret and warning spoken by His Holdiness in the Plenary Session on the occasion of the opening of the decree respecting the heroic degree of virtue of Ven. Paula Frassinetti on August 15 last, have not yet died away. The Holy Father again announced the danger threatening heedless souls led astray by vanity, although they still profess to belong to the flock of Christ and His Church. In this respect it must be deplored that the evil is insinuating itself even with young girls who attend convent schools or boarding schools conducted by religious.

In order to oppose the menace which is steadily growing more serious, the Sacred Congregation of Religious has issued the following regulations under directions of the Holy Father:

1. Hence forth young girls, who in their apparel fail to observe the rules of modesty and Christian decency, are not to be admitted to schools, colleges boarding schools, girls clubs or training schools, conducted by women religious.

2. The Sisters Superiors themselves must exercise strict supervision in this matter and relentlessly dismiss from the schools and the various branches of instruction all pupils who will not obey these regulations.

3. They are not to permit themselves to be moved by human considerations, neither by material interests nor by the social position of the families to which the pupils may happen to belong. Indeed, they should be prepared to anticipate, in the course of time, a loss in attendance.

4. Furthermore the Sisters shall seek, in carrying out their labors as educators, to instill into their pupils, gently but firmly, love for and a sense of modesty, the characteristic and safeguard of purity and tender ornament of femininity.

We shall take the steps necessary to cause these venreable decress of the Holy Father to be observed promptly and precisely in His City of Rome, and we shall appoint confidential agents for this purpose who, at opportune times and without prior announcement, shall visit the schools, training schools and boarding schools, and whose reports shall advise us whether these deplorable abuses exist there.

In order that uniformity of understanding prevail in all institutions of women religious regarding the cases in which the afore cited prescriptions of the Congregations of Religious apply, we recall that a dress cannot be called decent which is cut deeper than two fingers breadth under the pit of the throat, which does not cover the arms at least to the elbows, and does not reach a little beyond the knees (non scenda un poco più giù del ginochio). Furthermore dresses made of transparent material are improper, as are also stockings which imitate so perfectly the color of the flesh that they give the appearance of the legs being bare (la calza che imiti perfettemente il color della carne tanto da far credere che la gamba sia ignuda).

We confidently hope that you and all persons dependent upon you or subject to your authority, will endeavor seriously to comply with the regulations we have given, and we also expect the young girls of Rome to give a good example of modesty and obedience by observing the mandate of the Vicar of Christ. In this confidence we bless you, your co-workers and all those who attend the institutions conducted by you.

Mary and Marian Zeal

"Let us (Sodalists) also be faithful in serving our brethren, and let us exercise ourselves like Mary in works of true charity and mercy. Let it not be enough for us if we avoid great sins, but let us 'go up into the hill country' and let us strive to improve others also. Let us exhort sinners, let us instruct the erring, let us visit the miserable, let us bring in doubters, let us correct the unjust. By our example let us aid all we can those who come in contact with us in school, at home and abroad. Let us have a high opinion of this institution which is given us by God, useful to many, honored and enriched with so many privileges, and so widely spread."

St. Peter Canisius. — Acies Ordinata, March, 1925, p. 23.

Echos of the Essen Congress

The Acies Ordinata for December, 1928, carried a congratulatory letter sent by Cardinal Gasparri in the name of the Holy Father to the Men's Sodality Convention held at Essen, Germany, September 23 and 24, 1928. In order that our readers may share to some extent in the solid ideas propounded in this history-making gathering, we have decided to acquaint them with a few of the more striking statements made by a number of the speakers present.

A. The Assistance that can be rendered the Parish by the Laymen.

The center of Catholic life is the parish.

I. To obtain this it is not sufficient to bring the flock together on certain occasions, but such gatherings must be permeated with a true religious and supernatural spirit. which desideratum, as history testifies, is immensely promoted by the Sodality.

The Sodality is a form of parochial gathering or association in every sense ideal.

II. What is required that a parish may be brought to enjoy a complete and perfect life?

1. The interior life must be made more intense. 2. It must be more solidly Christian. 3. There must exist the Lay Apostolate.

The Sodality supplies these requirements:

1. It is a School of Sanctity. 2. It is a School binding spirits together. 3. It is a palestra for select lay apostles who dedicate their strength, their time, and their abilities to every sort of works of mercy.

B. "The New Life" of Men's Sodalities.

Father Dominic Hentges.

From the very beginning the Sodality has been a Marian Sodality, and not merely some indefinate sort of a gathering. Therefore we must proceed cautiously; the men must be select.

How may languishing Sodalities be infused with a new life?

I. When it is only a question of increasing the number of Sodalists.

Apt occasions for inducing likely members to enter the Sodality are triduums for men, missions, private talks on the part of the Director or Sodalists. An indirect means is had through the influence of the wives and daughters. A most prolific source of new members should be found in the Sodalities of Youth. In some places there is held with appreciable results a "Sodality Sunday," at which time an outside priest (a religious) speaks on the Sodality at all the masses.

But the chief means of attracting Sodalists, is the Sodality itself as exemplified in the abundant life which it possesses.

II. Where the interior spirit and its exterior manifestation is wanting.

1. A more intimate knowledge and viril love is instilled in the Sodalists by exercises of piety; through the ordinary instructions of the Director; by the careful instruction of candidates; and by taking care to see that the papers and books which treat of the Sodality are read. Of very great importance also is the formation and renewal of officers, who must be elected not by reason of age or vocation but from motives based upon their qualifications for the position.

Renovation of the Sodality spirit is also obtained when the ordinary Sodality meetings are carried on according to the real Marian tradition and by general communions.

2. As the interior spirit is the principle fountain of the apostolic life, so also the apostolic life must promote the interior spirit. Hence the Sodalists must be trained and introduced to Catholic Action.

3. The Director should have a thorough knowledge of his office, esteem it highly, sincerely love it, and be exact in the fulfillments of it obligations.

C. A Marian Sodality is a Marian Family.

In it are to be found:

I. Paternal authority.

The authority is in the Director; he has it by ecclesiastical right; its nature is limited, not autocratic; that is, the monarchic rule is tempered by democratic and oligarich elements.

II. Maternal love.

Our Blessed Lady watches over the Sodalists, brings them to Jesus in the Holy Eucharistic, in meditation, in other exercises of piety. As a Mother she also educates her children to sacrifices and to the apostolate.

III. Filial love.

The Sodalists embrace one another as brothers with a manly, unselfish, faithful love. They love the Church as a Mother.

D. The Sodality and the Home Life.

Ps. 1, lss.

A man Sodalist manifests a spirit of sanctification, sanctity, and apostolicity first of all within the family circle at home.

I. He preserves the purity and integrety of matrimony.

With the greatest sincerity of purpose, he cherishes and fosters the teachings of the Holy Ghost: union with the Vine and the Head Christ. Hence he keeps far from him the abominable crime of the abuse of matrimony. Neither does he countenance any subterfuges to excuse the horrid sins of impurity and unchastity.

II. He embraces with joy the Law of God.

He is not satisfied with obeying the law merely because it is a law and entails an obli-

gation. Rather he earnestly strives to love this law, and to make it his own as a principle of daily life. This renders easier the education of his childeren and purity of life . . .

III. It is the spirit that vivifies and gives the proper atmosphere to the family.

Exterior conduct is worth little or nothing. It is the the interior spirit that must direct, and inform, all the actions of a man Sodalist in his dealings with his wife and children. Man lives by faith. Therefore children are drawn to live a true Catholic life much more by the piety of the father, by his daily example, than by any other means. To him they come for the solution of their difficulties during the years of youth.

Student Temperance

Seeing that the Month's Intention for August deals with the question of temperance, we believe that our readers will be pleased and even instructed by the reasons for total abstinence on the part of youth which the Sodalists of the Chicago Catholic Student Conference on Religious Activities drew up a few months back for their own benefit and that of their fellow students throughout the United States.

Some of the motives, it is true, are more directly concerned with the present conditions in America than with those obtaining in other parts of the world. The forms of expression are also at times, lacking a finish of style. However, as youth knows, perhaps, best how to appeal to youth, we will refrain from tampering with a single phrase.

WHY I AM TOTAL ABSTAINER

1. Why not? I'M not losing a thing by abstaining. The human system can get along perfectly well without liquor.
2. Because I want to. "No" when liquor is in sight is a declaration of independence; it develops power, grit, determination, character.
3. I'm ahead financially. Bootleg liquor costs money — lots of it.
4. I don't want to take chances with a crook. World Champion Barleycorn is knocking them out by the millions with his foul tactics. "He biteth like a serpent and stingeth like an adder."
5. I can help the other fellow, the fellow who wants to abstain, the fellow who must keep his distance or John Barleycorn will knock him silly.
6. My mother and my father think it's great. They would not advise me to do differently.
7. My church encourages me with many indulgences. She called for volunteers and I enrolled in the troop of "Catholic Action."
8. I'm in good company, in the company of men like John the Baptist, Martin of Tours, Francis Xavier, Francis Regis, Boniface, Dominic, Josaphat and countless others — the pride of our race.
9. 60,000 of the most efficient and the most exemplary Catholics in America — the Sisterhoods — are 60,000 arguments for me.
10. Jesus and His Blessed Mother smile Their approval and give Their blessing.
11. I hear the agonizing cry of my Friend from the cross, from the altar, "I thirst," and I want to bring Him some relief.

Sodality Brevities

In the city of Piracidaba, Brasil, the statue of the Immaculate Heart of Mary was crowned in the presence of a very large number of the faithful.

Devotion towards the Immaculate Heart is also on the increase in other countries, for example, in Argentine, Holland, Portugal. The diocese of Funchal, on the Island of Madeira, was in the month of August of the past year, dedicated to the this Immaculate Heart. It has been noticed that conversiones are frequent where devotion to the Immaculate Heart is zealously fostered.

This year two Congresses of greater moment have been held; one in Seville, Spain, the other in Quebec, Canada. Amongst the topics treated in both gatherings was that of the Universal Mediation of the Blessed Virgin. We have unfortunately received no substantial information from either of these Congresses.

On the 14 of September, 1928 two more Sodalists gave their blood and their life for the Faith. They were Prescillian Serano and his friend, José Jimenez. The latter was for two years Prefect of the Sodality.

Two Hindus of Palmcothah, India, about to be executed, expressed a wish to enter the Church. On hearing of their desire, a couple of Sodalists from a college in the neighborhood began a daily instruction of the unfortunates on the fundamental doctrines of faith and morals. When sufficiently prepared, the neophytes were baptized and received Holy Communion. On the day of execution, Mass was celebrated in the cell of the condemned men, the two Sodalists serving. They were also present with words of encouragement when the sentence was carried into effect.

Rosario, a city of Argentine, celabrated its namesday in a truly festive way. A gay procession of boats and canoes was featured by a sermon, appropriate to the occasion, delivered from the boat which bore the image of The Virgin of the Rosary.

On the Feast of Christ the King, more than 1500 men and young men Sodalists of Buenos Aires, Argentine, in assembly at the Marian shrine of Lujan, layed the foundations of a national confederation of men Sodalists.

In memory of the fifitieth anniversary of the dogmatic declaration of the immaculate conception of Our Blessed Lady, the Catholics of Chile erected a monumental statue of The Immaculate on the highest peak of Santiago,

Capital of the State. On the occasion of the first Pan-American Sodality Congress, a resolution was passed to raise in the same place a church in honor of the Immaculate Virgin. Adverse circumstances unfortunately prevented this determination from being carried into execution. This year, however, renewed efforts are being made by the Sodalists to make the project a reality.

Rosary Campaign Successful

8,269 Homes Say Family Rosary

The Rosary Drive of the Western New-York Sodality Conference which began on April 12th, and closed in a grand May Day celebration on May 19, proved an unparalleled success. Over sixty-one thousand promises were made, pledging over five and a half million rosaries, which will be said between now and the end of October.

When the Canisius College Sodality issued the first 5,000 of its folders it waited expectantly. Would the idea be welcomed by the schools of the Conference, and would so many leaflets be disposed of? Within a week repeat orders began to pour in, and from that time, about the middle of April, up until the close of the drive on the tenth of May hardly a day passed that did not bring phone calls or letters or even personal solicitations for more Rosary Promises. A reprint of 7,500 was necessary within a week. Three days later 10,000 more were ordered, the next day 5,000, and finally when these were caught up, 2,500 were ordered in a last reprint, bringing the total number of leaflets printed up to 30,000.

The totals of the pledges obtained by certified accounts from the schools of the Conference, accounts which were countersigned by the Reverend Moderators, are as follows:

"A" Promises (Individual Rosary for May)	41,283
"B" Promises (Individual Rosary from May to Oct.)	12,277
"C" Promises (Family Rosary for May)	4,928
"D" Promises (Family Rosary from May to Oct.)	3,341
Grand Total of Rosary Promises	61,829

Estimating only three members to a family and multiplying by the various numbers of days included in the different promises, the total number of Rosaries promised for the coming six months by these pledges amounts to 5,676,010. Such is the offering of the Western New York Sodality Conference to its Queen!

("Mariana", W. N. S. C. Bulletin.)

Australian Sodalists Convene

Forerunner of Future Congress

On the 10th of February of this year, as we are informed hy the Australian Madona, a combined meeting of the Young Ladies Sodallities in the Arch-Diocese of Victoria, Australia, was held at Hahwthorn. It was the first meeting of that kind in the history of Victoria. Nineteen Sodalities were represented. A hymn to Our Blessed Lady, sung by the entire assembledge opened the meetings. The Director of the Hawthorn Sodality then welcomed the visitors and read a report of the work accomplished by the Sodality during the past year. He ended by encouraging the Sodalists to enlist in the Catholic Women's Social Guild.

Father Boylan, East Melbourn, in the course of an eloquent address outlined the history of the Sodality from its origin. He spoke of the wonderful part it has played in the history of the Church, of the true meaning of being a Sodalist, and of the necessity of punctually attending every meeting and of taking an active part in every function organized for the Church and charities.

Father Hackett, of St. Ignatius's, Richmond, discoursed on the influence of good literature and appealed for members for the Catholic Reference Library. The activities came to a close with the renewal of the oath of allegiance to the Heavenly Queen, the saluting of her ever victorious banner, and the singing of the Te Deum.

"The meeting was held in the hope that other Sodalities would be influenced to hold similar meetings in their respective parishes, and so further the idea of organizing in the near future a grand combined meeting in a principal hall of the Archdiocese; in short a Sodality Congress."

In Memoriam

The death-roll of the Sodalities in France for 1928 includes the name of Mr. Charles Jacquier, a lawyer of Lyons, who died on January 23 at the age of 82.

Enrolled as a young boy in the Sodality at our College of Mongré (Villefranche sur Saône, France) he remained faithful during his long life to the promises then made.

He was President of the Catholic Rights Defense Federation, of the Legal Bureau for Church Affairs and of the Parish Council. He also served on the Central Council of the Propagation of the Faith and on the Catholic University Committee. The stretcher-bearer's corps at Lourdes likewise counted him as a regular member. Mass and Holy Communion always preceded the labors of the day. His marriage was blessed with ten children, five of whom survive him.

Communications

Spiritual Council Has Fine Record

To the Editor:

The semester report of the Students Spiritual Council of The Creighton University read at the Lenten meeting of the Ohama Sodality Union, is a record of notable achievement. The Council is composed of four members from each of the colleges of Arts, Commerce, Journalism, Medicine, Dentistry, Pharmacy and Law. The members are divided into six spiritual committees: the Eucharistic, Our Lady, Catholic Thought, Mission, Publicity, Social Action.

The boys have succeeded in publishing seventy letters in the "Public Pulse" colum of the leading Omaha Daily. These letters were on such topics as Tolerance, Agnosticism, Prejudice, Atheism, Immortality of the Soul, Skepticism, Authenticity of the Gospels, etc. Several of these were in answer to letters containing false philosophy. It is not uncommon now to see letters stating, "A Creighton Student says" . . . A neat "Service Flag" has been posted in the University Library. This contains one hundred and forty stars for the graduates who have entered the priesthood or religious orders.

Four bulletin boards have been placed in various places and on these are posted items of interest to Catholics, culled from the press. More boards will be erected shortly.

The students have organized a guard of honor, whose members keep continual adoration before the Blessed Sacrament in the Parish Church on the First Friday from 8 A. M. to P. M. On the first Friday of March two hundred boys took their turns in adoration.

A spiritual Book rack has been se tup in the library and thirty Catholic magazines and booklets grace its shelves. So successful was this that The Catholic Thought Committee collected a modest sum, with which they erected and stacked a similar rack in the Knights of Columbus Club rooms.

The Chairman reports that on Sunday morning every booklet is off the K of C rack. Now they are furnishing Catholic reading matter to the two Catholic hospitals in Omaha.

The boys have enrolled to a man behind the leadership of the Creighton Lay Faculty Sodality in bringing to Omaha to a full observance of The Tribute of Silence, from twelve to three o'clock on Good Friday. Besides the weekly collections taken up in the religion classes for the foreign mission six boxes of clothing, toys and candy have been sent this year to the Indian Missions in South Dakota.

The report includes records of Scout Leaders, Instructors of Poor Children in Catechism, work in the Omaha social settlements. Our Lady's committee would have you look to the future for on Mothers Day will be celebrated on the Creighton lawn the annual Mayday festival in honor of Our Blessed Mother. The first Mothers Day celebration was held five years ago.

Sincerely yours,

The Creighton University Students Spiritual Council.

To the Editor:

Few but Influential

Sodalities of Our Lady have existed here for only a few years back. All the Sodalities of college and high school students are in the hands of secular priests.

We have only 3 Sodalities:

Educated men	27
Educated women	95
Women school teachers	48

The zeal of these Sodalists merits high praise. It manifests itself by their faithful attendance at the sectional meetings, devotions, and in their frequenting the Holy Table and in their adoration of the Most Blessed Sacrament. They take principle roles in all Catholic socities and associations which have as an object the spiritual perfection of its members, works of mercy, and social welfare.

On the day set aside for prayers in behalf of Mexico, all the Sodalities of Lublin assembled in our church to hold in the presence of the Most Blessed Sacrament solemn devotions for the suffering Sodalists and Catholics of that afflicted nation.

Although, as we said above, our Sodalities have been established not more than a few years evidences of their influence is already quite discernible in our city. For example, it has been noted by all that the educated classes are daily to a greater and greater extent frequenting the churches and receiving Holy Communion; a practice heretofore very much neglected. This favorable change can without any exageration be attributed to the good example of the Sodalities.

Lublin, Poland. (Jos. Mieloch, Prov. Pol. Mai.)

Encouragement

To the Editor:

The enclosed is to help on the good work of Acies Ordinata.

U. S. A. P. F. C.

I hope you realize that we are grateful to you for your interest and that we are always anxious to do anything we can to help you and the Acies.

U. S. A. D. A. L.

Congratulations to you on the fine article about "The Society and the Sodality".

U. S. A. A Friend.

Congratulations on your work with the "Acies".

U. S. A. J. D. W.

Contents.

Editor: **Cornelius E. Byrne S. J.**
Canisiusgasse 16, Vienna IX/1, Austria.
Superiorum permissu.
Printed by Julius Lichtner, Strozzigasse 41, Vienna VIII.